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## The Harp of Faith.

BY THE REV. ABRAHAM S. ISAACS, PH. D.

At midnight, so the rabbis tell,  
When David slept profound,  
A harp suspended o'er his couch  
Gave forth a trembling sound.  
Upsprang the royal bard inspired,  
His fingers touched the chord,  
And with strange gladness in his soul,  
In psalms he praised the Lord.  
At midnight when the doubts assail,  
And anxious fears surround,  
O soul of mine, amid the gloom,  
Give forth a joyous sound!  
O bid me seize the harp of faith,  
And sing a holy strain,  
Until each day my life and thought  
Resound in glad refrain!  
New York City.

## Worse Than An Infidel.

Who is worse? Paul says, "Those who provide not for his own, and specially for those of his own house, he hath denied the faith, he is worse than an infidel. Surely it is right that we all should have charity, and that charity ought to be manifested first at home, but must we look at the home circle alone? No; I do not so understand the Apostle. He would teach us to lay by each week as the Lord has prospered us. He would again remind us to do good and communicate. James says, If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not these things which are needful to the body, what doth it profit? James 2:15, 16. So we see here a duty and how often neglected. Many are those who need badly the kind care and watchful overseeing of some ministering angel, and many suffer before found out for the necessities of life, while others are luxuriantly fed and clothed. Why this great distinction? Why is one so sick, another so very poor? There is a reason. Our heavenly Father has so arranged these things and his word gives us directions what to do. Do we fail? We only have to read to see how miserably we come short. Well what are we going to do? Still keep on failing or not. It is time we sought out the needy. Soon we can give them some of our past earnings this the abundant harvest just passed. We can send a paper a year and never miss it. We could help in many a way; but will we?

Our selfish nature asserts itself and soon we care not for anybody but ourselves. Oh how thoughtless indeed we are in the same old rut. Our ministers, have we thought of their labor of love? Perhaps not. Well could we not do so and bring no discredit on the church or ourselves. How often the coming winter they will breast the storm for us. To be there is their duty, our privilege. Alas! Alas!! How often they look disconsolate, they feel their work is not much appreciated, they labor on and watch and pray—by and by the harvest arrives and they rejoice in God. Brothers and sisters let us think of these things and weigh well the truths here enumerated for our benefit here and hereafter.

H. P. BRINKERWORTH.

## Ashland University.

BY J. H. WORST.

Ashland University is a large name for a small school! After eight years existence it is beginning to make its start. Its past history is identical with hundreds of its kind. Its future will be what we make it. There is nothing in the history of its past management that can hinder its future greatness. The location is a good one and the church needs it and will support it. Patience. In this fast age we are too apt to expect maturity when we should look for the bud. When the young men now at its helm are gray and full of years and honors will be soon enough to see it handsomely endowed and splendidly equipped for educational work. In the meantime it will grow to that desirable standard and will render excellent service while developing.

During these years the membership will also develop out of the rut of selfishness for which they are irresponsible and blameless, take a larger view of life and its environments, and take positive pleasure in leaving behind them a portion of their life-work to influence coming generations toward a high standard of living rather than to leave it all to sap the ambition of their children.

We are gradually learning that society is a silent partner in every man's business, and that the man who lives for himself alone is lacking in some of the attributes of first-class manhood. It is an easy matter to exist as a cypher among the digits of benevolent industry. To be 'not worldly minded' was easily and conveniently construed to take no part in shaping and molding the thoughts of our age, but rather to huckster along, get rich, nor dedicate one fraction when it could prove an everlasting factor in benefitting the very class we pray for five times a day.

Private clothing—even cast off clothing is no mean virtue; but one dollar placed where it will return with many a dollar's worth of everlasting immortality is worthy of a dollar's worth of self-denial.

Many have sacrificed much for Ashland University—much in money or much in time and toil. Some of them will be forgotten when the historian dedicates the grandeur of the future institution to the donors who reared on College Hill that splendid seat of learning. A few years of time signifies but little, as does a few hundred dollars, and it matters less who is the donor so the University lives and grows.

The great defect in many modern institutions is too much brick and mortar for the amount of brain employed. I do not say this as a reflection against any school but as a general remark. We are too apt to expect the buildings, the site and the sect in control to give the school a prestige worthy of hearty support. It is a mistake. Life is too

short for most of our children to fritter away their time on impractical accomplishments while the actual practical side of life is overlooked.

I would rather send a child of mine to the most humble and obscure out of the way school where the faculty makes a specialty of those branches and traits of character that will fit him for business as it is, and the world as it is, than for all the bad French and impractical theories that can be imbibed in a Yale or Harvard.

It is a sad spectacle to see the young graduate go into positive life a total stranger to it. It is sadder still to see him, after years and years of 'curriculum' without a single fortress against the temptations that meet him at the gates of the business world. A head full of choice theories and profound statistics but ignorant of any special training for any particular pursuit. A thorough knowledge of ancient and mediæval history, but ignorant of political economy and the laws that govern labor, wages, commerce, coinage, credit, demand and supply, and economies in general as well as the elements that compose our industrial system, our social system, and the powers and institutions of our government.

If all that enters into the practical side of life must be gleaned from actual business operations, is it any wonder that so little is ever heard of the thousands of hopeful graduates after delivering the oration that precedes the diploma they receive? In some form or other the great mass of students must compete with the general rabble in the market, in the field, in the work shop, and in every branch of business. If, while the student is mastering the four or five year course his competitor is roughing it with eyes and ears open, is it any wonder that the more unrefined lad, with less culture but more hard practical sense will hold his lead and march on grandly and majestically to the proudest station, as did Logan, Lincoln, Johnson and Grant?

Why is it that a college education weighs but little or nothing in the market for almost all occupations except that of teaching? Business is not sentimental, and employs to serve its own interests best, whether the applicant holds a diploma or not. Education, in its true sense, is not confined to college institutions; in its best sense it is not. It is ability to grapple with and solve the problems of life. It requires mind power—mental strength, moral force, as well as physical endurance. The college is a convenience. A certain set of muscles may be strengthened by beating the wind or by sawing wood. As the result is the same on the muscles, better saw wood on economic principles. The nearer a college comes to fitting its students for the conditions that will surround them when they leave its halls for business life the better will be its patronage. If there is a place

on earth where a young man should stand with his heart and character fortified against temptation, his mind vigorous and active, his body healthy, his habits good, and his ideas practical, it is the threshold of the college over which he passes to engage in the whirl and rush of life.

The school that can most nearly accomplish these results will be patronized in spite of location or sectarian control. Of course nearly all education within the scope of student life is more or less theoretical, but while fitting the student for the world the college should be a 'little world' rather than no world at all. I hope I am understood. Others have given their views of college manipulation. These are mine. As a rule, all colleges are patronized up to or beyond their merits. The Brethren have every inducement and every stimulus to make Ashland University great by making it good; by making it conform to the established laws of mind growth and heart culture, and at the same time so train the heart and so develop the mind that the world can fairly be met and conquered, instead of injecting into it 'a pilgrim and a stranger' with a diploma in his hand.

Williamsport, Dak.

## Miami Valley Items.

Since my return home from Ind. I am kept very busy, and I am really sorry to refuse the many urgent calls that have been sent in for protracted meetings. I expect to devote the remainder of the spring to our home congregation.

We have made arrangements with our Bro. Bashor to hold a meeting for us at the Miamisburg church. He will come to us as soon as the meetings at West Alexandria are over.

Then later in the season Bro. Cober will fulfill a promise to preach for us at Little York. The promise is of very long standing.

The members of the Little York congregation made a very pressing demand for a few days meeting at least. At a great sacrifice we consented. So began on last Sunday evening, Feb. 24. We had fair congregations from the very start. On account of the many duties that required my presence at home, I had to drive sixteen miles every evening—as Little York is eight miles distant. An eight mile drive every evening after preaching is not always very pleasant, especially when the weather is inclement.

I have been urgently requested to hold at least a week's meeting at Pleasant Hill. This is the fourth year that I am preaching for this church, and I did not believe I could do very much good there, toward increasing the congregation. For over three years we have been having a little protracted meeting at this one place each month—as it is our invariable rule to extend an invitation at each meeting as if we were having a regular revival. By this means, I find that during these three years, we have received

over thirty members in the church, beside between thirty and forty at the protracted meetings. I cannot feel too grateful for the confidence the brethren of our home congregations have manifested toward me.

It is indeed quite a sacrifice for me to hold even only a week's meeting at Pleasant Hill. Bro. Bashor will soon be, if he is not already in the Miami Valley, and I am so anxious to meet him. Then the necessary arrangements for the revival at Miamisburg have to be made. We have the confidence of that whole neighborhood, and we are determined that we will do all in our power to make it a success, and under God's blessing we will.

I start for Pleasant Hill today, March 2nd, and the length of our stay will depend on circumstances. The brethren here must have a meeting. Everything seems ripe. We wish some good evangelist would take pity on us and come to our assistance.

On last Tuesday evening, Feb. 26th, Mr. M. G. Slocum of Ashland College, and Sister Lottie E. Wampler of Farmersville, came to our house on a very important errand. They had decided to enter into close partnership for life, so came here that I might aid them to take the first necessary steps in this new enterprise. As we are always anxious and ready to make others happy, this was a very pleasant task, and we need hardly say we sent them on their way rejoicing. May God abundantly bless them with all the happiness their souls can contain.

We hope on our return from Pleasant Hill that we will have a favorable report to make.

EDWARD MASON.

Dayton, O., March 2nd.

## Strong Preachers.

Strong preachers have ever been Bible preachers. The old reformers drew their weapons from the heavenly armory. The sermons of Bunyan, and Baxter, and Flavel, and men of their stamp, were full of God—instinct with living doctrines. Their very garb was after the Scripture pattern. Whitefield, as a custom, read the Bible with "Henry's Commentary," day by day, on his knees, praying over every sentence, line, and word. Edwards and Davies were mighty in the Scriptures. Of Chalmers, it has been said that his sermons "held the Bible in solution." Preachers who saturate their sermons with the Word of God never wear out. The manna which they bring is pure, and sweet, and freshly gathered. It never cloy. God's Word is deep, and he who studies it will have something new. He will never be dull, for the words of the Bible are strong, living words, and its images and descriptions are flowers of elegance. Apt citations clinch the passages of the preacher's discourse, and gives sanction, dignity, positiveness, authority, to it. And they shed light into his subject, like windows in houses.—Christian Guardian.